1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

342 household. Sometimes the house had a porch in front, as is usually the case at the present day. The corncrib was in one part of the yard, it did not matter which, and, as in the case of the Creeks, houses were also put up there for married daughters of the house [592 owner. His sons went elsewhere to live with their wives. When the •606] husband of one of these daughters killed a deer he would send some of the meat to his father-in-law, but the several families did not cook at one fire or live in any sort of communism.

SEATING IN THE CEREMONIAL GROUNDS

171 When we consult the narratives of the De Soto expedition we find 361 that they speak as if it were usual to find artificial mounds in the center of Indian settlements, the mounds sometimes bearing build- 342 ings. Garcilasso has the following to say regarding these:

344 "The town and the house of the cacique Ossachile were like those of all the other caciques of Florida. Therefore, without making a 622 particular description of this place and this house, it seems proper to give only a general idea of all the capitals and all the houses of the chiefs of the country. I will say then that the Indians endeavor to place their towns upon elevated places. But because, in Florida, they rarely meet this sort of place where they can find the necessary conveniences to build, they raise themselves eminences in this manner. They choose a place where they bring a quantity of earth which they elevate into a kind of platform, two or three pikes high; the top of which is capable of containing ten or twelve or fifteen or twenty houses to lodge the cacique with his family and all his retinue. They then trace, at the bottom of this elevation, a square place conformable to the extent of the village which they would make; and around this place the most important persons build their dwellings. The common people lodge in the same manner; and thus they all environ the house of their chief. In order to ascend to it they draw, in a straight line, streets from top to bottom; each one fifteen or twenty feet wide, and unite them to each other with large posts, which enter very deep into the earth and which serve for walls to these streets. Then they make the stairs with strong beams which they put across, and which they square and join in order that the work may be more even. The steps of these stairs are seven or eight feet wide; so that horses ascend and descend them without difficulty. However, the Indians steepen all the other sides of the platform, with the exception of the stairs, so that they cannot ascend to it; and the dwelling of the chief is sufficiently strong." [66]

Garcilasso's figures frequently need to be divided by from 5 to 10, but there may very well have been some such structure as this since we know that the houses of the Natchez chiefs were elevated on

[66] Shipp's Garcilasso, pp. 300-301.

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Adair and Swan both remark on the apparent coldness exhibited by a married couple on meeting after a long separation. Adair says:

"I shall give an instance of this [incapability for lasting affection]. If the husband has been a year absent on a visit to another nation, and should by chance overtake his wife near home, with one of his children skipping along side of her; instead of those sudden and strong emotions of joy that naturally arise in two generous breasts at such an unexpected meeting, the self-interested pair go along as utter strangers, without seeming to take the least notice of one another, till a considerable time after they get home." [95]

Swan says:

"When a man meets his wife and children, after the absence of some months, in which time she has not heard a word from him, it is with a perfect seeming indifference. Perhaps the first word spoken will be—So, you have got back again, I see. He answers—Yes. She may then reply—Momuscha [Mohmistca]—i. e., Very well—and there ends the conversation. The man reserves the tale of his adventures, to be told to his other friends over a cup of black drink the next morning, at the square; and there it is retailed, in a tedious, circumlocutory conversation of many hours." [96]

As I have explained in another connection this "coldness" was principally etiquette and custom rather than native character.

The terms for "husband" and "wife" were not used by a married couple, because it was thought a married pair were too nearly connected to employ anything so formal. If they had to use any expression it would be "my old man" or "my old woman."

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A man would not speak to his mother-in-law nor a woman to her father-in-law, or vice versa. They communicated through the wife or the husband. One of these tabooed couples would go a long way around to avoid meeting the other, and it was thought that if they did speak to each other or even touch each other they would itch all over. In speaking about such a person the other used the dual number. This information was obtained particularly from the Alabama in Texas. Chickasaw custom was about the same.

The usage may have differed among the constituent tribes of the Confederacy, however, for one of the best living authorities on old Creek customs (1924) declares that there was no regulation of "bashfulness" in force between mother-in-law and son-in-law, and that the only time when the latter avoided his mother-in-law was for about a week before and a week after his marriage because he was actually bashful.

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If the Indians have friendly dealings with you they always want to associate you with them in some way, particularly by giving you sofki or other food, as has happened several times in my own case.

[95] Adair, Hist. Am. Inds., p. 99.
[96] Swan in Schoolcraft, Ind. Tribes, vol. v, p. 274-275.